

THE
3942 a 71
MERCHANDISES
OF POPISH PRIESTS.

OR,

A Discouery of the Jesuites Trumpery
newly packed in England.

Laying open to the World, how cunningly they cheate and abuse poore people, with their false, deceitfull, and counterfet Wares.

Written in French by *John Chassanion*, and truly translated into English. —K



Printed at London for *Henry Gosson*, and are to be sold at his shop on *London-Bridge*. 1629.

MERCHANDISE

OF THE EAST INDIES

As the Company's ships are now

about to sail for the East

we have the pleasure to inform you

that we have on board a large quantity

of the following goods, which we

offer for sale at a very low price

and in great quantities.



and we are to be

**A Preface to the Treatise of the
Merchandises of Popish Priests.**

By John Chaffanion.

AS it is a thing (of all other) most necessary, perfectly to know the truth of God, which is manifested vnto vs in his word; to the end wee may the better follow and conforme our selues in life and conuersation thereafter: euen so is it as needfull, to haue regard of the abuses, which are thereto contrary; for our better reiecting and detestation of them. To this end it; that the Prophets and Apostles giue vs many aduertisements in their writings, as also our Sauour Christ himselfe, when he saith: *Beware of false Prophets, which come to you in Sheepes clothing, but inwardly they are rauening Wolves: ye shall knowe them by their fruites.* Why then there are false Prophets, that cunningly disguise themselves, vnder the shaddow and apparance of simplicitie and humilitie: yet rauish, rent, deuoure, and consume all that they can enuie, like hunger-starued Wolves, without eyther regard of God, or the poore soules of them; which they leade to perdition, so much as in them lies.

And such are their fruites, whereby each one of them is to be knowne. For not onely their doctrine is false and lyes, but also their administration is peruerse, and they liue in like manner. Wherefore all men are to be aduertised, how to keepe themselves from such abuses, and murdering thieues of mens soules. Such were the Prophets and Sacrificers, whereof it is said by Ieremy. *They* Math. 7,
15, 16,

traffique in the Land, and the people procure it downe all. Iere. 14. 16,
Euen so is it in this great City of Babel, which hath extended it selfe thorow many & sundry Countreies, Cities, Bottroughes and Villages, hauing an infinite num-

THE PREFACE.

ber of abusions, the most grossest and apparant, and exercised by them, who tearme themselves Church-men: as shall be in some sort discoursed in this Treatise, intituled, *The Merchandises of Popish Priests*, in regarde of the traffique and Merchandising, which they vse at all times, at the dispence and charges of poore people, vnder pretext and cullour of religion and Pietie. Which is a prophanation (of all other) most strange, and almost incredible, if the matters were not euery where euident, & too too common.

For who would belecue, that there were in the world such brazen-faced people as these are, to exact money in such manner, and for things which (they say) are holy & spirituall? If the enchaunter *Symon*, was sharply repproved by the Apostles, because he imagined the gifts of the holy Ghost might be bought with money, as is declared in the Acts of the Apostles: how much more then are they to be condemned, who, tearming themselves Pastours of the people, doe expose to publique sale their owne proper Sacraments, such as they be, or as they would haue them to be?

Their Masses, is there not a taxation made of them by themselves? Will they once open the mouth, mooue the tongue, the finger or foote without knowing how much they shall haue for theyr labours? Haue they not taxed all theyr actions and ceremonies? Doe they not sell theyr very prayers and memblings? Wherein they are like to the hypocriticall Seribes and Pharisees; *that did set up poore widows houses, vnder the cullour of long Prayers*, in regard whereof our Sauiour pronounced a curse vpon them. Doe they not make a market of theyr Absolution, and of Auriculare confession? Will they receiue any to shrift, or confession (as they call it) without taking money, eggs, Cheese, or some such other wares? for euery thing is good for them.

Whereupon, I now call to minde, a pleasant prettie reckoning, which I heard heretofore, that a parish Vicare

THE PREFACE

care had made him by some odd companion of his, who (after he had been confessed) said to his Confessour, that hee had no money then to giue him, but prayed him to accept of a Hare. The Priest made answer, hee was well contented, thinking hee had had it there about him, whereto the man replyed, he should haue it, so soone as his dogge could catch it, & so arising from off his knees, went away flouting his Confessour, that hee had payed him with such current money.

And indeede, may they not blush with very shame, to exact money for the place of buriall; which euermore appertained freely to the people? Dooth not *S. Ierome* reprocue it, in his Questions vpon Genesis, in the third Tome of his works? *Gregory* Bishop of Rome, dooth not he also condemne it as an exaction, much worse then barbarous and pagane, writing to the Bishop of *Messala*, lib. 4. 7. And to *Iannarius* Bishop of *Sardinia*, Epist. 55. lib. 7. Such a sordid kind of sale, & most prophane, was it not interdicted by the *Triburian Council*, chap. 16. and yet they will alledge their Councils to vs; as thereby to value and beare out their barterings.

If they say, the workman is worthy of his wages, and, that he that serues at the Altare, ought also to liue of the Altare: thereto I answer and accord, allowing it for reasonable, that euery one should haue; whereby to maintaine himselfe honestly in his vocation: And that wee ought not to binde vp the mouth of the Oxe, that brings vs the graine. But yet, if they be Pastours of parishes, they haue the Dismes, and other good annuall rents, and what would they more? Ought they not with reason to rest contented? To demanda, or take (at any time) ought else beside (as they doe by way of office) is too intollerable. It is a kind of sinne, whereof they that haue the gouernment of the Church, ought to be farre from, & not to be any way couetous of dishonest gaine, but answerable to that which *Saint Paul* saith to the *Thessalonians*. 1. Thel. 3. 12

211 Either their ceremonies and dealings are of God, and

THE PREFACE

according to his word, or else they be the inventions of men: if they be of God, they are not to be prophaned, and made a mart of. If they be of men, and not of God, (as for the most part they be) they are meere vaine, and nothing worth. To sell such Nut-shells, (as they are skilfull enough in) doe they not declare themselves to bee wainscot-faced, euen like vnto your common Pedlers?

We doe them too much honor, in calling them Merchants, for they ought rather to be termed Mountebanks, and impudent deceiuers, who haue no shame at all, to bassfull poore simple people in this sort, especially in these dayes, that deliuer so cleere a light to the world. Those which the great Romaine Dragon hath hatched, giuen life to, and scattered heere and there, to imployson the whole earth, that make a newe kinde of Sect, and say they are of the societie of Iesus (as if all other men were excluded and excommunicated from them) doe shewe themselves to be the most cunning and craftie, and the ablest (beyond all other popish hypocrites) to collect, gather and enrich themselves.

For they will not be rancked with the begging Friers, or Wallet-carriers, they must haue rents and reuenues to liue at their ease vppon, as they haue already well furnished themselves withall, in many places. They will refuse an Egge, to haue an Oxe, (as the saying is) and will accept of no present, except it be of good value. And to this purpose, I will receite an example, which I heard deliuered by a Catholique Gentleman of Lorraine (as now they vse to terme themselves) simple, and nothing suspicious of such matters.

I am not of your Religion (quoth he) neuertheless, I will tell yee an vndoubted truth concerning the Iesuits, the greatest hipocrites, and cunningst people that can be. In testimonie whereof, hee reported, that a Gentleman of Lorraine (whom he named) being willing to gratifie some merite in a Iesuite, which came off to his house,

THE PREFACE.

house: at the first time he honestly presented him with a piece of gold, but being by him refused, the Gentleman offered him a Tunne of wine, whereof likewise he would make no acceptance, but sayd vnto him: Since hee shewed himselfe so kinde and liberall to him, hee would gladly entertaine the gift of a silver Challice, if it pleased him to be at such cost with him. Whereto the Gentleman willingly condescended, and promised hee would haue one made for him. But the Iesuite tolde him; that in no case it was to bee made by his appointment, but his Colledge was to direct the same, according as they pleased. When the Gentleman saw the impudencie of this Gallant, that he intended to size him at the price of a Challice, exceeding the compasse of his owne free purpose: hee grew into displeasure with him, and commaunded him out of his house, like a saucie knave and ouer-bolde companion.

The flock of this Fowle, that nest somewhat neere to *Pont a Mouson*, and not ashamed to aske for themselves, the Watermilles belonging to that place: vsatisfied with the great reuenues, which in very small while they haue there gotten together. And which was publickly tolde (in reproofe) to one of them, who obserued a Catechising (after their manner) on Sondayer in the Cittie of *Metz*. For when he condemned the conetous affectation, after the goods of this world: one, beeing then present, out aloude made him this answer. Wherefore then doe you demaunde the Water-milles of the Bridge, if it behoues not, to bee conetous of worldlie riches.

Beholde what vnwarping countenances these Merchants haue, beeing much more hardie and bolde then Harpyes (beyond all other) to gripe, graspe, and deuoure all that they can catch from men. And in regarde, that many are so dull and blinded in vnderstanding, that they will haue no knowledge at all of these shamelesse traffickers and impostures: the Printer was desirous to make knowne,

THE PREFACE.

knowne; the whole bulke of such Merchandises, as they have medled withall in generall, by a discourse of obseruation for about 46. yeares, to the end that euery one might take note thereof, and no man pretend ignorance. And desiring me to renew the Copie which he had in his custodie, I yeelded thereto gladly, and amended many faults escaped in the former impression.

But first of all it was mine intent, to place in the foremost rancke and battalion, the matters most deserving marke in this case, and which are (indeede) of greatest importance. Namely, the traffique of the Court of Rome, whereof there is not the like in the whole world: for it hath neither brinck nor bottome, feare nor shame, but all that comes thence must fauour of gaine. And yet I purpose not to set heere downe, as by way of Inuentorie, all the wares of this Prince of Merchants, which be set to sale in his broaking Babylon, because they are too many, and monstrous. I will only touch some particulars, which serues as small scantlings, whereby to decipher the rest of such Merchandise.

For marriage contracted in the third degree of consanguinitie or affinitie, the taxe is 14. Tourn. 3. Duc: 4. Carlines. Now you must vnderstand, that this is but for the dispensation, for yet there is a further agreement to be made out of the dowrie.

That a Iew may haue a Synagogue in his house, the taxation is 30. Tourn. 7. Duc: and 6. Carlines. To erect a newa Synagogue publicly, is 60. Tourn. 15. Duc:

Hee that hath not but six yeares receiued the first shauing of his crowne: payes 9. Tourn. 2. Duc: and 9. Carlines.

For the defect of some member of the body, the dispence of the clericall character, and for the foure first orders, is 6. Tourn. 2. Duc:

If any haue exercised the ministring at the Altare, that is, either said, or sung Masse, and haue administered the Sacraments,

THE PREFACE. IT

Sacraments, and being no Priest: hee must pay 36. Tourn. 9. Duc.

A parricide is quitted and absolved, for foure Tourn. 1. Duc: and 8. Carlines: you must note, that the Popes make heere better markets of murders, committed on the persons of fathers or mothers, then for the beating only of a Clerke or Priest.

He that beates a Clerke or a Priest must pay 6. Tourn. 2. Duc.

He or she that kills an infant, shall pay 4. Tourn. 2. Duc: 4. Carlines.

The woman that hath taken a breuage, to destroy the fruite in her wombe (Oh detestable horror) shall be absolved for 4. Tourn. 2. Duc: and 8. Carlines.

The woman Sorcerer, Witch, or Enchauntresse, must pay. 6. Tourn. and 2. Duc.

Absolution for heresie is graunted, before it be abjured, for 36. Tourn. and 9. Duc.

For sacriledge, theft, fying of houses, ravishing, periuire, must be payed 36. Tourn. 9. Duc: for euery one of them.

The absolution for whoredome, committed by a Clerke, though it be with a Nun, or with any woman of his owne kinred: is but to pay 36. Tourn. and 3. Duc.

If with such whoredome and incest, one demand also absolution for Sodamie, although it bee coupling with some beast, (Oh most horrible execration) to bee dispensed withall, and haue power to come to his orders againe, and to enioy his benefices, hee must pay 36. Tourn. 9. Duc.

The absolution for a Nunne, that hath played the whore with many, either without, or within her Cloister: to be made capable of the dignities belonging to the order, euen if it were to bee the Abbesse herselfe, costs 36. Tourn. 9. Duc.

A licence for erecting Fonts, to Baptise children in, must cost 24. Tourn. 6. Duc.

A licence

THE PREFACE.

A licence to erect a Collegiall Church, or else to change a parochiall Church, costs 100. Tourn.

But the very greatest profit, that is to be made in this Faire of Rome, is the cloakings of the Bishops and Archbishops thorowe all the prouinces of Christendome. Then are there Bulles to be bought, and the exaction of Annates or first fruits: not forgetting (among the rest) pardons and indulgences, the mercerie whereof is no lesse valuable, then them of Masses, as may appears by the decision of a procelle, betweene a Priest and a Shoemaker of *Haguan*, the recitall whereof is worth the hearing.

In the time of Pope *Leo*, there was a certaine Munk sent to sell his Indulgences thorowe all Germanie, and came to the Towne of *Haguan*, which is about foure leagues from *Strasbrough*, where it fortun'd the wife of a Shoemaker to buy a pardon, which cost her a peece of gold, contayning the price of her saluation, in this kind of assurance, and also to be exempted from the fire of purgatorie, immediatly vpon her deceassing, and then forthwith to be receiued into heauen. She dying within some short while after, her husband brought her to the grave, without any accustomed ceremonies vsed at the expiation of her, by reason hee was scant well pleased, for the Crowne she gaue before for the said pardon. The pitifull being very angry, that hee had no profit at all by this interment: made complaint thereof to the Magistrate against the Shoemaker, to be a contemner or despiser of religion, and one, that had no care at all of his wiues soule. The Shoemaker beeing called for, and demanded why he had no Masses of *Requiem*, sung or saide for his wiues soule, made answer, that she had no neede thereof, being already in Paradise. The Magistrate asked him, howe he knew that, and what assured testimonie he had thereof? Wherevpon the Shoemaker presented him with the Popes Bull, and desired that it might be publicquely read. The Iudge deliuering the Bull to the priest to read, and

THE PREFACE.

hee perceiving that it was a lawfull Bull of the Popes: floode some-what amazed thereto, and made refusall of the reading it, but yet notwithstanding (in the end) hee was enforced to doe it. After it was read, the Iudge and the Priest were both ashamed, and had not a worde to speake against it, whereupon the Shoemaker said. Now Maisters, you that are by-standers, speake your mindes, whether the testimoniall which I haue of my wifes saluation, be not sufficiently enough auailable, and woorthy to be beleued, for shee bought it for the price of a Crowne. How happens it then, that our priest sayth, she hath neede of (I know not how many) Masses, for her safer deliuerance? If this Bull be not true, the Pope hath beguiled her, & if she be not abused, then the priest is most shamelesse, & offers me too great an iniurie. The Iudge and the priest, hauing no meanes at all left, whereby to answer the Shoemaker, let him depart in peace, for they durst not any way condemne the Popes pardon. Such was the issue of this plea, seruing as an absolute arrest to shew, that the Indulgences of the Romaine Bishops, are of answerable vertue and efficacie to their Masses, what difference soeuer there be in price, between the one and other.

GOD, who is the onely soueraigne Shepheard of Israell, and the true Father of perfect light, will (of his great goodnesse and mercy) illuminate theyr eyes which are yet in darknes, for their better discerning between the good and false Pastours: to the end, that flying from the voyce of these strangers, they may see & follow the great Shepheard and Bishop of our soules, which is our Lord and Sauour Iesus Christ, Amen.

C.

The

The Authors Prologue.

THE matter whereof we are now in question, is even as memorable, and worthy to be knowne, as any other that can be spoken off. And it is a subiect (of it selfe) so facile, cleere & verifiable: that all people may easily understand it, even lads and young children, in whatsoeuer Lands, Countreies, & Seigneuries they live; because there are Merchants in every severall place; which may make the ease to carry the better evidence. In brieft, to speake well & truly, there is no Sorbonicall difficultie in this Booke, but onely some abuses (too plainly manifested) are briefly touched, to the end that (hereafter) every one may the better beware of them. And therefore I entreate you; that it may not be peeca-meale read, but with diligence intirely: for undoubtedly; if it be read and well understood, it may bring an inestimable commoditie to the poore world, and profit incomparable, under the grace and fauour of GOD, whose name bee eternally praised and magnified. Amen.

The

The Mart, Market, or Merchandise of Popish Priests.

THE condition or estate of Merchandise, for the time of this life, beeing so necessarie, as without it we cannot well live, is commendable and very beneficiall, provided that it bee faithfully entertained. That it is very necessary, experience makes apparant demonstration: for indeed it is most requisite, that the abundance of one Country, should supply & support what is wanting in another. And therefore such persons as are laborious, diligent, and industrious, are aptest for maintenance of publique occasions: who (without cunning, craft, or caullation) may have the distribution, change, conseruation, and transportation, of diuers sorts of Merchandises, from one place to another, according to the exigence of time, and necessity of the people. In which action, honest Merchants are lawfully authorized (like good and faithfull seruants to common benefit) moderately to gaine and profit by their Merchandises, for maintenance of their estates, their persons and families. But yet with this promise, that they shal trade in all honestie, without circumuention, and iniurie to their neighbours, without craft or coosenage in any one deception: 1. Theſ. 4. 6. for if they be not found faithful and intirely true, they are no Merchants, but rather louers of theft, and close packing companions.

For some similitude of this condition; our Sauour Iesus Christ, taught & instructed his followers, to encrease, multiply, and make profit, by the talents and gyfts of God, beeing distributed to every one according to his bountie and good will, saying: *Traffique and profit vntill I come.* At his returne, he punished the wicked & slothfull seruant, who had not doone his dorie, nor deliuered any fruite of the gift hee had receined: giving thereby to vnderstand, that we ought not to be idle, neyther should we receive the gifts of God in vaine, for otherwise

Luk. 19. 13

The Merchandises

we can no way escape his heavy punishments. And it is to be vnderstood, that hee had no will to speake in that place, as concerning corporall commerce or traffique: For questionlesse, the qualitie or estate whereof I speake, as in temporall and ciuill matters it is good and honorable, euen so in cases spirituall, it is curst and detestable. And therefore *S. Paule* (in due reuerence to God) forbiddeth euery man that would be a Minister, and a seruauant to spirituall offices, which is the administration of the holy word of GOD, and the ordinances of Iesus Christ, *that they are not to be hindered by temporall negotiations, or secular affaires.* And yet notwithstanding, God (in his displeasure) hath permitted, that in steed of good Pastours, and true Ministers of the said holy word: into the Church there should intrude themselves, I say not onely grosse and absurd Merchants, but (that which is much worse) very furious thieues, and insatiable rauenous Wolues.

Is not he to be iudged a theefe and a robber, that selles the things which are none of his owne? Or that by subtile meanes, in steed of gold and siluer, selles lead or copper, wherein, is not the buyer both enoised and deceived? In like manner, long time haue they, to the great detriment of soules, the bodies and goods of poore people, thus dealt: when, in steed of Gods faithfull seruants, that are to instruct and guide the poore world the way to saluation, there haue entred, not by the doore, which is Iesus Christ, false Impostures, but by violence and other sinister waies. And (as Saint Peter sayth) *False teachers, bringing in sects of perdition, renouncing the Lord that hath bought them; by whom, the way of truth shall be evil spoken of. And through covetousnes shall they make Merchandise of poore simple people, by feigned words.* For such workers of iniquitie, haue not forgotten any thing, omitted nothing, or left ought whatsoever vnattempted: Whereof (by cautelous intentions) they haue not made merchandise, according to their owne will and pleasure.

There

of Popish Priests

There is no minde, that can comprehend, nor tongue declare, all the markets of these Merchants but out of so bottomlesse a hell, and out of such a prodigious multitude, we may touch some few poynts, leaving the residue to be considered, by people of amblesobtle vnderstanding.

The Merchants which we call into question, are wonderfull craftie, and have so multiplied theyr wares and workmenships, as they haue left neither Citty, Towne, or Village, Mountaine nor Valley, but haue stored them with commodities out of their wate-hooses.

Never were there any so cunning Foxes, for they haue got all things vnder theyr owne gype, and for the celerier carriage of their practises, they giue it forth: that all their dealings are exceeding profitable, indeede; euery way answerable to the false *Queene Iezabell*, who 3. Reg. 9.30 painted and embelished her face, to seeme faire, and to shun the furie of *Iehu*. So these men, being couetous Ierem. 4.4. of glory, auaricious Merchants, cloke their behaviour, by attributing to themselves, what belongeth onely to *G O D*; as iustice, vertue, wisdom, pardon, mercie, remission of sinnes, hauing alwaies in their mouthes, Lord God, thanks be to God, in the name of God, the authoritie of God, of Saint *Peter*, and of Saint *Paul*, &c. Behold their cunning: the outward painting of theyr hypocrisie, for otherwise they know well enough, that they could not hold out with any esteeme, but their priuie packing would very soone come to ruine.

They haue a deepe reach in theyr merchandising, and commonly doe disguise themselves, hating theyr heads shauen ouer almost, or theyr crowner at the least: be cause, it is written, *That no man may buy, nor sell the things, saue he that hath the name, or the marke of the beast* Apoc. 13.17

They traffique, mart, sell, resell, they chop, change, and rechange, by whole sale, or many matters together: they haue theyr Broakers, their fardle-bearers of benefices, and euery one instructs another in theyr trade and

occupation.

The Merchandises

occupation, but their times for traffique is alwaies ready, and yet nevertheless, they have great & especiall Martts or Faïres, according to the time and season, chiefly against the dayes of high Feastes; quite opposite and contrarie to all other trading Merchants. When Easter, Pentecost, All Saints, Christmasse, and such dayes (as they themselves haue appointed) doe come, all other Merchants (but they) ceasse from commercing. For there is no trading or Merchandising, but they can cause it to ceasse when they please: to the end, that themselves only may make theyr commoditie, and euery one may come to do homage to them, because this serues not a litle to theyr aduantage.

Hereof (in our time) we haue scene a meruailous example to this purpose, to wit, the generall Grösfades, which was published almost throughe the whole world, and (G O D knowes) by what meanes, vpon what supposition, by what compact, or by what expeditionen in such matters, the same was carried. They would compell all such as they pleased, to obey theyr desires, they would curse and excommunicate all them, that any way contradicted theyr lyes and abuses, and yet who knowes hether to, whereto it teaded? A greater Martt or market was neuer scene, Hell and Paradise were set wide open, to thrust in, or take out whomsoever they pleased: but yet it could not be without some great gift or present, for wanting that string, those Gallants could not make any Musique.

It was an inlawfull for them, to make Festiuals, as feebles, and processions, whogether after theyr wil and ordinaunce, none dare be so hardie, as to gainsay them. They may lay hands or hold fast, vpon linen, vollen, stred, Bees, Mortons, golde, or siluer, all thinges will serue for their expences: yea, to swagger, be drunke, & play (I dare not say the whiter) for nothing may be call

to this purpose

3

And

of Popish Priests.

And to speake vprightly, these honest Merchants are very different from all other (for you shall not see them at any time, to be discontented with their commodities) some, likes of cloth, other, hides of beastes, fowle, accept of filkes, others, mettals, and others, if it be but bread and wine. All is welcome, all is ferapt together, & all things haue good vent with them. It is a world to see, that in theyr dealings, nothing escapes, whereof they can not make vse at theyr owne pleasures: be it men or vndermen, young children, either borne or vnborne: be it the bodies, the soules and spirits of the liuing, or of the dead: be it goods visible, or invisible: be it in heauen, earth, or hell: be it vittrailes, be it dayes or times: be it marriage garments, shauings, annointings: be it Bulls, pardons, indulgences, remission of sins: be it bones, other reliques, or rogations, expectatues, dispensations, exemptions: be it Sacraments & holy workes of God: be it bread, wine, oyle, Flax, milke, butter, cheese, water, salt, fise, ammaginations, ceremonies, feastings, songs, melodies, wotch, stong, fellowships, inuentions, traditions, lawes, impositions, & a numberlesse head-roule of such things, whereby they are maruailously well skild in getting mony, and where by the poore people are inspired, halld from, and sold ten vp, yea, and so thrust further off froth God; day by day, as it would seeme impossible for men to beleue in.

And who euer once thought of these their superstitions, when building solie vpon their subtilties, they thus so cheate the people, last make them liue as though, or a plate of gold, siluer, or lead, which they Adam the Platine, sometimes the toppes of their fingers, euen their very nailes, certaine bones of the dead, which they call Reliques, and yet not without great gifts and presents? I leane the kissing the foote of the great Merchants of salt, for neuer was the kissing of Thins for deately sold; as his foote, kissing is, or the base fingers of base companions.

By such effeminate Merchants, in the worde of truth impeached, abused, and blasphemed, in the name of

Latus hic
campus scho-
lijs egens.

1. Cor. 4. 13

1. Cor. 4. 13

1. Cor. 4. 13

1. Cor. 4. 13

The Merchandises

their false & bastard deaifes, are in all places exalted, pronounced and published, and yet not without a very deere sale: for neuer were the words of an Advocate, Attorney, Orator or Philitian at so deere a rate, as are the speeches of these supposed Patriarches. It is high time that the great Sheepeheard, our Saviour and Redeemer, who hath bought vs with his blood, and not with gold, silver, or other corruptible things, would powerfully cast forth these cloaked thieues, Merchants, cunning changers and abusers, that traffique in the Temple of God, as sometimes he did in that at Ierusalem, & when his good pleasure is, by the vertue of the spirit, the sword of his holie word, to perfect such a needfull worke.

1. Peter. v.

18. 19.

Iohn. 2. 14.

Math. 10. 5.

Zach. 14. 11

This is according to the comon translation.

Apoc. 18. 11

Alas, when will it be, that wee shall see accomplished, what God promised by his Prophet Zachariah, saying: *In that day there shall be no more Merchants in the house of God our Lord.* Oh what counterfeite faces would these craftie Merchants make, when they could haue no longer sale of their idle workes and deuises? According as it is written, *The Merchants of the earth shall weep and lament, for no man buyeth their wares any more.* And even according to the very letter is it thus saide, concerning the fall of Merchants whereof we now speake. Happie art, and shall be they, that may see this time, and a day so much desired, for vndoubtedly it is very wonderfull, that the world can endure an oppression so horrible and outrageous, because there is no desolation vpon the earth, which hath not ensued by these dreadful and fallacious Merchants. Now, although their condition be so admirable, as it is impossible full to make description thereof: yet may their wondrous sleights, and tricks of pollicie be somewhat stumbled; for their practices are more quaint and deuillish, than in this apparence they doe seeme to be. It is not onely that they are apt to sell well, and to sell so well payd, and that the buyer (finally) shall haue nothing at all, but that the sight of his beeper Master

of Popish Priests.

Maister *Gouwin* could hardly doe so much, and yet these fellowes passe currantly with it. That it is too apparant, every eye may behold: but they will not see it, so much are they hood-winckt, blindfolded, & beastly beguiled by the world.

Among honest and true dealing Merchants, it was neuer noated, that they sold nothing but the sight of theyr wares: for they vse to say in theyr vsuall language: The sight shall cost ye nothing. But these men, like to Iuglers or Mummings, are deeply skild in this kinde of dealing, and know very readily, to sell, & resell the sole sight of their trumpery. And what I say, is best knowne to good Citties or Townes, where, if any one be called to GOD by death: presently these Merchants enter into theyr demaunds. If for bringing the body to the graue, you will haue the fairest cloth, the middlemost, or the worst of all: likewise, for the richest Crosse, or the meanner, & according to the choise, the price is made. Wherin poore people are too much abused, for the whole case beeing considered well, as much for the dead, as for the buyer, the one values as much as the other doth. For the dead it is most certaine, though it may be easily knowne how to couer him, the beautie of the cloth neither keeps him from cold or sweat, or any way moues him to griefe or sorrow. But it is notorious in the foolish Buyer, for although he knowes he must pay well, yet hee carries away nothing but the very sight, and as much must be made the next day for another. Thus these Maister-poulers are well experienced, in displaying and shewing their ablenes and sufficiencie, to serue all alike in theyr sight-wares and shadows, themselves eating the kernels, while others feede vpon the shelles.

Moreover, is it not a most nimble kind of knowledge, to sell the Merchandise the dearer, according to the sorts of habillements, wherwith the Merchant is accustomed, the Merchandise it selfe beeing not one iote the better? Such things could neuer be seene in other Merchants, &

D.

yet

The Merchandises

yet these doe it without contradiction, or any body making account or estimation thereof.

The Masse of a Channon, is it not much dearer then that of a Vicare? of an Abbot, then of a Munke? of a Bishop, then of a Deane? and so in other degrees? And yet they themselves say, that the Masse of a wicked man, anailles and values as much, as of any other, & so indeede we verily beleene. Wherefore I would demaund of them, what is the reason, that of one merchandise, there should be such a diuersitie of prices? And they can make no other aunswere, but onely for the diuersitie of the garments: wherein they altogether resemble a Baude, that selles turpitude for more or lesse, according to her Minions varietie in habits.

Stella clericorum.

These great Larrons, may easily content themselves, when I handle them so gentlie, as to compare them onely but to an adulterous Baude, and doe not rather resemble them to the traytour Iudas, as one of theyr owne Bookes doth, called *Stella clericorum*, where their goodlie title is set downe in this manner. *Qui Massam celebrat pro pecunia, videtur mihi dicere cum proditore Iuda: Quid vultis mihi dare, et ego vobis eum tradam?* Which is thus Englished, *Hee that celebrates a Masse for money, it appears to me, that he may say with the Traytor Iudas: What will yee giue mee, and I will deliuer him vnto you?* Are not these terrible Merchants, that make a mart of their God? They sell both God & dewill, nothing can escape them: they coniure, they charme the time, haile and tempest: they make waters salt and sower: in brieft, they grinde euery one of theyr things more fine then Mustard.

Les Anges de Greue a Paris.

Is it not a notable piece of cunning, to sell one piece of merchandise to many persons, all at an offer, in one houre, nay in one very instant: yet no one to conceiue or know ought of another, and yet to receiue money of them all, and at an intire payment? The Angels of the Market-place, called the *Greue* at Paris, as they there call them, who are common Porters, and carry Billets and Faggots,

of Popish Priests.

Faggots, as vile and bad as they be, they (poore slaves) attaine to no such riches, but these men can doe it well enough, and yet without any meruaile at all: for, that it must needes be so, they are not onely Angels, but euen Gods also, by their owne saying, and demie Gods, great Gods, and little Gods, creating whatsoever they list in heauen, earth, or hell. And therefore they may, as hath beene saide, very easily at one instant, to many different people sell their merchandises, how and after what manner they please, for the finest sleights doe passe the currantest, and practise (by prooffe) doth plainly declare it. Namely, when there is any great throng or multitude, as about the Kings Court, or some such like assembly: for the more resort, gives greater grace to the carriage of the practise, but beyond all the rest, when the Merchant is made account of, and can ducke lowe with his head, or else writhe himselfe smoothly, or crouch a tone side, and deliuer the sprucest and neatest behauiour: as for example. Some Seigneur comes to the Couent of the Iacobines, or Fryer Minorites, the one beeing as good as the other, and there demaunds for a Masse. Yes forsooth sir, ye shall haue it. Another comes and desires the like: and then another yes forsooth Sir. So for a third, and a third yes forsooth Sir: and consequently, come so many as will, none shall be refused: then shall ye see the handsome Gallant come that dispatches them all together. My faire Lords depart contented, the Merchant is paid and repaide, each one seuerally smiling, as well the seller as the buyer. Is not heere quicke commoditie? Is not this blessed bargaining? Their ware-houses are well filled with these Merchandises, and these they call *Salted Masses*, God (of his goodnesse) soone distemper and vnleson them.

They are certainly so nimble and ready, as one can hardly be so ready for them. Among other things, they are (well neere all of them) Merchants of Waxe: but yet in the world, ye shall not finde an Apothecarie or waxe-

The Merchandises

trader, that in this kinde of working can goe beyond them. Some poore silly soule, or (if you please) terme him a deuout honest foole, he comes into the Church, & fastens a faire waxe light vppon a pillet. My Merchant that is alwaies at hand for the purpose, sees it, takes it, & (for the price it cost) sells it to another presently, that comes and fastens it to the same place againe within a short while after. My Merchant failes not to keepe his watch, takes, sells, and returns the same candle many many times, without any ceassing, for diuers dayes together. Must not these ready traders be very soone rich; that haue (as ye see) both money & merchandise againe, and no doubts or delays between the interims?

A litle waxe brings them in great gaires, be they great Merchants, or of meaner degree; for all doe commonlie make vse thereof: the poorer sort sell it ready made in Candles, but they that deale in grosse, sell it by whole lumpes made fast to paper, or the labels of Parchment, which extends forth benefit to all the meanest officers, as the Sealers, Copiers, Pettifoggers, vnder-Scribes, Secretaries to Abbies, Bishops, Archbishops, and Cardinals.

The great Cailiffe, I meane the graund Prouost of all these Merchants, who is the most subtilest of them all: he holds a Banck for all Nations whatsoeuer, and curiously conuerteth lead into gold. Neuer was such Alchymistrie scene vpon the face of the earth, that hee and his, (in meere leade) should finde out such a rare veine of gold, which Panormus the honest Merchant (in his writings hath not concealed) for thus writes hee. *Dicunt aliqui, quod Nuncij Pape non sunt de aurati; sed plumbati: sed dic nihilominus, quod possunt dici de aurati; quia dum plumbum, et reportant aurum:* which is thus: Some say, that the Messengers of the Pope are not golden; but rather leaden: but yet I may say to thee, they are golden, for they giue lead, and carry away gold. This they call a labour with bodily ease, and to such labourers, all things are apt for merchan-

Cailiffe was
the great
Pontifex,
successor of
Mahomet in
Egypt.

Panor. super
prima primi
de electione,
in glos. primi
ma. in li.

Popish Priests.

Merchandise, or more robbrie: and yet the better to cover the cause, they giue it a most holie name, *The Hat-making of Rome*. But although it be no making of Hats, yet I am sure it is (at least): the selling of Hats; and neuer was there any Hat-maker, that solde his Hats at so deare a rate, for according to the couller, the price is made.

The Hat-makers of Rome.

If they be red, then they are very deare, also, one may the better doo his busines by one of that couller: witnesse *Christopher de Fortino*, entituled with *Ara cali*: the Spaniard *de Angelis*, with his great corde about him, & many other which I neede not name, for all the world knowes them well enough. And when these honest buyers are (by the great Hat-maker) thus coised and accounted with such red Hates: then they goe from Cittie to Cittie, from place to place, but especially to the Courts of Kings and Princes, to make their shewes, and staule out their Merchandises, or (it may bee) to practise for some other bootie, for this red Hat is full of great vertue, to him that rightly knowes it.

First of all, so soone as any is covered with it, it is lawfull for him to doo any thing, to holde so many benefices as he can lay holde on, bee they (as themselves vse to searme it) compatible or incompatible, great or little, all will make the pot seeth. Secondly, he his enfranchised from Annates, that is to say, for any benefice that he can catch, he owes no dutie to vacancie, being now become graund practitioner. Thirdly, he is alreadie in the way, and very neere, to be himselfe the great Hat-maker, and soueraigne Marchant of all: are not these goodlie priuiledges? is it not good to be sure of one of these Hats?

After the example of these trafficquers, haue ensued other Bonnetters, and made themselves (at the least) Merchants of Bonnets. The sellers doo diue very well, at the expences of the buyers, and yet the poore buyers are so foolish and sencelesse, as they will run and sweate, (yea, no price shall hinder them) along the dabling

The Bonnetters of Sorbonne.

The Merchandises

streetes of *Paris*, to such as keepe these robes molding, contending who shal haue the first, the second, the third, fourth, &c. Notwithstanding, the one costs as much as the other. For the hauing or not hauing of such a biggin (a bonnet I would say) makes not a man the more or lesse wise: I referre my selfe heerein, to my Maisters of *Sorbonne*, imagining, that they doo not yet forget their ghostlie lirrripup, that is to say, their bonnets and hoodes.

Platina.

Questio.
Pregnans.

Now I am in very carefull thoughts, about a case new enough, though it happened heeretofore: and I entreate all you that reade this present Treatise, to resolue mee therein if you can. It is concerning a Merchant, that supplied the place at Rome of the great Merchant, for, as *Platina* writs in his booke of the liues of the Popes: John the viij. of that name, the Cvi. Pope (but indeede *Jene*, for she was a woman) held and possessed the seate pontificall, two yeares, one month, and foure dayes, at the end of which time, and she being Pope (at least, that I may not lye, Papesse) shee was deliuered of a young Popeling. I would knowe then, whether she were eleuated *Via Spiritus sancti*; and if her Merchandise were so good and lawfull, to be allowed as a mans. Also when she gaue any absolution, or it was giuen to her: or solde any Crosse, any Miter, or Hat; or when she created any Bishop, Priest or Deacon, how all these matters stood in force? Item, what then became of the Sacerdotall carrafter? and many other things, whereof (at this time) I am content to be silent. If you know what to say, I pray yee answeere: as for my selfe, I can gather nothing by it, but that it was very pleasant and gallant.

Wherefore now I returne to my Merchants againe, of whom (in sooth) there are some more cunning then others, and yet all but comes to the cleatlines of the Kitchen. For although in France, in *Piccardie* and *Normandie* they are maruailous expert: yet are they nothing comparable to these, nor are such artificall dealers, as they

of Popish Priests.

they of the countries of *Zantonge*, and of *Touraine*, where (after Christ-masse) to the day which they call Candle-masse, this is their custome. Euery time that these Merchants doo sing their *Vespres* or euen-song, when they come to a certaine Antheme, which they call *De fructu*, they looke about about to espye some fruitefull bodie: fruitfull I meane, by such a one, whose pursse is well furnished, before whom they make manie ducks, curtesies, and scraping of caluish legges, and then kneele downe to begin *De fructu*. The poore simplician, honestlie sings with them after their manner, fruitfully dropping what they desire: in all which time, my Merchants tickle it with chaunting and quauering, till they fall from descanting, to drye laughing, supping and sipping the merier afterward, for this fruitfull Euen-song. God knowes how many they serue in this manner, and how these fructifying Merchants, being all the fruitfulness and profit to their owne tables. The Merchants doo speed well enough, though it turnes to the losse of the new-made singer, whom they gull and beguile in such sort, that he thinks himselfe highlie prized and honored. Thus can these delicate Merchants vtter their paltrie wares, and get in fruites enow for their owne fattening, at other mens charges, making them sing away their gold and siluer in this manner, vnder the cloke of comfort and consolation: Oh excellent fruiterers.

The fructifiers of Zantonge and of Touraine.

Moreouer, their singuler dexteritie is well declared, when (by a matter of nothing) they haue fructified & attained to so great goods, as they haue vsurped & gotten (almost) the whole riches of the land, yea, very neere of the whole world: as Kingdomes, Dukedomes, Counties, Principalities, Vidames, Baronies, Citties, Seignuries, rents, heritages, houses, vineyards, possessions, and all that one can speake of. In troth, I am ashamed to thinke, how they haue swallowed vp, and deuoured: they haue disinherited Kings and Princes, Lords, Merchants, Burgeses, and other people of good estates, by
hauiing

The Merchandises

having cunningly playd the hypocrites, even in the beginning of their hypocricie, when they were then poore and coretched enough. But now they are so rich and powerfull, that preforce they detaine all, and rather would they, that heauen, earth, the Sea, and all contained in them, should bee confounded and wasted together, then any thing whatsoever should escape them. And therefore they raise and stirre vp warres, debates, noises, perturbations: they burne, they kill, they persecute, they imprison and expulse (to their uttermost power) all that dare contradict their doings. Of bookes or holy writ, they haue no neede to maintaine their cause by: but rather support it by force, euen as thieues and murderers doe, for nothing els but power, remaines for them to resist truth withall.

A&S. 20.29
1.Tim.3.
Ezech.38.
2.Pet. 2.
Iude. 2,

Oh greedie Woolues, insatiable Woolues, that haue spared nothing whereon your pawes could be fastened: howe well did Saint *Paul* speake of you, when hee set downe his minde in this manner. *I knowe this, that after my departing, shall ravenous Woolues enter in among you, not sparing the flocke.* Of such Merchants, many other places doe speake sufficient, as 1, *Timothie*, in *Ezechiell*, &c diuers beside.

If there be any question concerning iniquitie among Merchants (I dare say) was neuer scene the like: for good and honest Merchants present onely their Merchandises, exposing them at and for a certaine price, to whomsoever please, and no one is compeld to buy or take them. But these iolly fellowes deale farre otherwise, for rudely they constraîne the world, and well pleased, or ill pleased, all must passe through their cruell hands, and compulsively without any respite: their wares must bee bought according to their owne will, for otherwise, hee is an hereticke approoued, and if he haue no money, he must make meanes for some (how hard or lamentable soeuer it be with him) for there is no dwelling on delays with them.

of Popish Priestes.

Is not this a pittifull case, a poore man lying a dying, ^{1, Tim, 5, 3.} charged with a wife and children, and so woful is the miserie, as in meere iustice it deserueth mercy, and almes to be giuen the comfortlesse widdow, to relieue both herselfe and her family? But how deales these inhumane and cruell Merchants with her? In sted of charitable prouiding for her, they come to make her much more poorer, and (be it by right or wrong) they must haue what they demaund: bread, wine, offerings, candles, oxe or cow, garments, or bedding, both meate and money; and all these they graspe vpon, vnder the shadow of *Requiem, De profundis* and *Libera*. And since we are entred this important busines, who euer heard of such wickednesse among Merchants, as these men vse? Publicquely, and without any blushing or shame, they sell iust nothing, or else sell to men, that (which by right) is their own, nay, that which is far worse, they sell one & the same thing about a thousand times.

Let the bells of the Monasteries aunswer me, who caused them to be made? to whom doe they belong? And yet haue not these false Merchants made infinite profit of them? In like manner, the ground in the Church, or in the Church-yard, whose is it? whence came it? what, is it their owne paternall inheritance? vndoubtedly nothing so, but appertaineth to the people: & parishioners. Let mee aske of them then, whence growes such an audaciousnes in them, as to sell the very sound of the bells, which they neuer procured to be made, neither yet take paines to make the sound? no no, they are more delicate Minstrels. Or how dare they sell and resell the ground, where they haue nothing to doe. Indeede, according to their accustomed fashion, they make it a deere earth, that so many times is vniustly paid for, & yet is daily to begin againe. They will aunswer me (and that I very well perceiue) that it is the right of their Church, wherein I will easily yeeld vnto them: for properly, the right of their Church, is, to pill, poule, rob and reauce, which neuer was

De sepulchris et rapinis.
Proprie
quanto magis
do.

The Merchandises

Cananensis
et negotia-
tor idem,

Gen. 23, 11

vsed in the Church of Iesus Christ, and therefore consider (poore beguiled people) of what sort such Merchants as these are. Iesus Christ commandeth, give for nothing, such things as hee hath given: but these Merchants in grosse outrages, cannot traffick so, but apparantly shewe herein, that they haue nothing in common with Christ. Nay, they declare also, that they are worse then the Cananites were, when good *Sara* tooke her rest in God: for they would take nothing of *Abraham* for the right of buriall. But he (who before the death of his wife, neuer possessed a foote of land) desired to haue some right therein: thereby prefiguring, that one day (according to the promise diuine) it should be wholly his, and would needs give money to *Ephron*, the sonne of *Zobor*, for a certaine possession, where a Sepulcher was in an open field, which possession was entirely given him, and adiudged an inheritance, with the usuall fruits of the trees therein growing. And therfore it is most certaine, that this poore heathen man, would not take money of *Abraham* for nothing at all, but gaue him a faire inheritance: which these goodly Merchants will not afford to poore people; for (without ceasing) they take money forcibly, and yet it is not knowne wherefore.

As a pastime (sometimes) we may behold, the labour of these disguised counterfeiters, even openly fighting as it were together, to haue the dead body of man or woman. Tho gray Fryers: quarrelling against other gray Fryers: the Franciscans against the Dominicans: the Augustines against the Carmelites: Blacke Friers against white: Mendicants against Capuchines: Priests against Monks: Vicars against Chanoines, and such a sort beside of this kennell, as one may chase them away like Ravens and Vultures. That which I say is too manifest, and yet men cannot conceit, by what spirit these Merchants are thus transported, or what moues them so shamelesly to run like dogs after a pray, like Mastines after carrions but onely a desire to maintaine their fat feeding: they licenti-

of Popish Priests.

licentiousnes, or as they say, their estate, that is to say, their gourmandise and kitchen fare, for to other matters they give but little regard.

And herence ensues it, that when any question ariseth of a benefice, they vsually enquire, of what reuenues it is, how much it is worth, how much it will yeeld, what compasse it containes, how much it extends vppon the place, what profits arise vnto the Church: as by Baptismes, mariages, offerings, kissing the fingers, luminaries, obligations, pilgrimages: or if there be any terrible Saint; to raise a terrour, and (aboue all) if it be able to compell the people, or lay any taxation vpon them, by mortuaries, interrements, legats, anniuersaries, & such pretty inuentions imposed vpon the people. And hereto the Latine prouerbe agrees very well, *vbi oues, ibi peller*, that is to say, *If they get the flocke, they will haue the fleece to*, which is euidently to be discerned by their pouling & shauing. And in this case they are all of one occupation, not experienced in any trade els, so well as in this, to clip, cut, and pull from the poore flocke: I meane the poore people, whom they clip close to the skin, deuoure, and pierce so neere, as they suck forth the very blood and sweat, and by this rapine they will iollilie maintaine themselues, euery one sees it, but none knowes how to helpe it.

*Vbi oues,
ibi lana.*

What meane ye, you noble & vertuous Princes, Lords, Ladies and others, that you haue no regard at all to these Merchants? Although their height of pride wil not permit, that you may see into their dealings: you haue authoritie ouer them, will they or not, and it appertaines to you & no other, to chastise, correct, and reprove the great excesse of such thienes. Doe so then, least it should be verified of you, that which the Prophet *Esay* said: *Such Princes are Infidels, and companions of thienes*. But rather in the presence of the living God, of whom you beare the name, and who hath given you the power of the sword, to vse it to his honor: that you should defend innocents, and punish all malefactors; be found faithful &

Rom, 13.4.

Esay, 1.23.

Elohim.

The Merchandises

iust, readie to all good, and resisting against all euill, euen to your vittermost power, in regard of the causes goodnes, for to you hath God committed it, and he onely can exalt or depriue yee, both of life heere, and that to come: for you may be well assured, that if you labour to honor him, he will honour you, if you exalt his truth, hee will exalt you for it.

Prouer. 8.
15.

By wisdom doth Kings raigne, and Princes decree or order iustice: and the contempt of the diuine wisdom, is the cause of all euills, both vpon Kings, Princes, Nobles, countries & nations, as may be apparantly noted in Da-

2. King. 24.

2. Kings. 11.

nid, Salomon, Ezechias, Rechab, Manasses and others: For no man ought to be affraide, in aduancing the honor of God, as the sillie *Zedekiah* was, dreading more

Iere. 32. &c.

Iere. 39.

the Princes of Iuda and Ierusalem, then the liuing God, and giuing no credit to the counsell of good *Jeremie*. Which *Zedekiah* soone after found (neverthelesse) to be most true, euen all that the Prophet had said vnto him, and so became depriued of the good which he had proposed to him. For it is not in the power of men, to bee-

Dan. 2. 44.

Rom. 8. 12.

reaue Kings of their Crownes, but it appertaineth to God only, who transferreth Kingdomes as himselfe pleaseth: if then he stand for you, who shall be against you?

Oh that you were so prompt and vigilant, to cause & procure the honor of God, as these couetous Merchants are readie and dilligent, in following their affaires, narrowlie looking that nothing may escape them: Oh then it were a happie case, and all would goe well.

Of their studie and dilligence we neede not to speake, euerie one sees it, they haue an hundred eyes euermore watching, euen as the Cat doth for the Mice: neuer did *Argus* or *Ianus* looke more perfectly, both before & behind them, there they doe. If the bells sound in any place (as themselves say) then these nimble gallants stirre and run for an Obit: but God knowes it is for no meane prouender.

If the Maister or Mistresse of any house be sick (pro-
vided

of Popish Priestes.

aided they haue any riches at all, for of poore beggers there is no reckoning) and that there be any likely-hood of death: these Merchants are not long absent, and then there must be some remembrance had for their warehouse, the Church, the Monasterie, some anniuersarie foundation, or some testamentall donation, or such like, for they will not depart the place, without some bootie, or else the parties are presentlie heretiques and *Launderers*. And God knowes what trecheries, what fallities, yea, what meere coosenages day by day they commit & carie, from the houses, the families, or the children, somewhat must be had, and it must be good, & in good measure too, for their demands must be answered.

If any young people marrie, these Merchants must come thether, to visite the bed of the married couple.

If a woman lye in childbed, our Merchants are not long thence, there they must feast, and part with monie too like Minstrelles. In breese, be it death, or be it in life, all helpeth still to maintaine their markets, there is neuer vacation, or interim of their trafficquing. Nay, much worse matter beside, which modest eares would tingle to heare, hardly is my match of marriage, especiallie if it bee where they may presume: but the poore damosell stands to the mercie of their lust, vnder that cursted and cunning cloake of shrift, and some will not stick to make vaunt thereof, and (if it fit their turne) they will keepe the marriage of so long as they list, and liue as though they might commaund it.

In conclusion, it is to bee noted, that amongst this great cohort of Merchants, yee haue two severall sorts, notwithstanding they liue all by the impuritie of this libertie: the one sort, they gouerne their cause by crosse and rude tirannie, the other, only by smoth-faced hypocrisy. The first are they, that openly do compell the people, to buy their Merchandises, without any helpe or remedie: they must passe along, or yee must be murdered or slaine by them, or (at the least) be excommunicated

The Merchandises

from their Synagogue.

The other haue no lesse vsurped by such power of commanding, and yet haue attained thereto by another kind of meanes, to wit, by apparance of pouertie, carrying wallets on their necks, feigning such a simple ceremonie of dissembling, & euen made a vertue (as it were) of creeping cunning, like vnto the Scribes, Saduces and Pharises, making a very sale of themselves. Sometimes they would giue away their owne garments to the diseased, pretending no meane sanctitie: who (notwithstanding) haue afterward beene paid a hundred fold for it, thus can they tell (without so much as meerly touching) subtilly to trade and commerce their merchandise.

Then these hypocrites haue beene seene ducking and bowing downe their heads in the high waies, chaunting and warbling, yea, beeing Merchants of their own good works and merrits, as if they had them to sell to others; And publicquely it is giuen forth to be vnderstood, that the friendes and benefactours to their Orders, by the merits of these holy Fathers, haue gained Paradise. Thus slick not they to set a staine vpon faith, drine the most holy name of Christ Iesus into darknes, and openly blasphemie the grace and mercy of our Lord God: which is neuer to be conquered by worke or merit, for then grace were not grace. Neuerthelesse, by such lyes and exquisite fictions, these arrogant, superstitious, grosse-headed truants, and miserable gutlings, traine vp in, and nourish poore simple people.

I may well tearme them miserable, for on the earth neuer were any people, in al degrees more vile & wretched: they disfigure & teare their flesh, they buffet their faces, and torment their whole bodies, to appeare to the world what they are not, yet to auouch their villany; they will not slicke to damne themselves. And if at any time they see a young child, (prouided he be of rich and good parents) they will labour all they may that he shall be birdlimed, and got into their brotherhood, to bee made like vnto

of Popish Priests.

vnto themselves. To such people, Iesus Christ himselfe giues a malediction, when he saith. *Woe be vnto you Hypocrites, for you compass Sea and land, to make one of your* Math. 23. 15.
profession: and when he is made, ye make him two fold more the child of hell, then your selves.

Behold their ioy and consolation, in drawing any one to be of their condition: because it is most certaine, that the consolation of the wicked is, to haue such as themselves are. That which I say, is true, nor is it spoken with any affection or desire to say so: but to the end, that of such impostures, (that seeme outwardlie to bee simple sheepe, but inwardly are foule rauening Woolues) the flock of Christ Iesus, which are among them (for vndoubtedly there be some) by the assistance of the great Sheepeheard, may be defended and deliuered. And that of all such as are in error and darknesse, it may bee intuely verified, which Saint Peter saith of them. *Ye were as sheepe going astray, but are now returned to the Sheepeheard and Bishop of* Consolatio miserorum. Math. 7. 15. 1. Pet. 2. 25.

Now in this case we neede not dwell yppon the greatnesse of their number or multitude, their riches & powers: for it is much better to heare one sole *Micheas*, then the foure hundred false Prophets: one only *Blas*, then all the sacrificers to *Baal*: the good and fillic *Simeon* and *Anna* the auncient widdowe, then the Pharisees, Sacrificers, Scribes and Doctours, that (of Gods house) haue made a denne of murderers and theeues. The successours of whom, I hope the Lord God will shortly make knowne to all Kings and Princes, and other Lords of power and authoritie: to the end they may remedie and provide, so that the vengeance of God doe not else fall vpon their people, and whole lands together. 2. Kings. 22. 2. Kings. 18. Chap. 19. Luke. 2.

For so many subtilties haue they run thorow, as is impossible to be vitered: witnesse the false and counterfeite spirit, that about some nine or ten yeares since, was maliciously, yet cunningly inuented among the gray Fryers of *Eureux*, in their owne Couent: and now newlie, a-
yeare

The Merchandises

yeare since, the very like deuillrie, by the gray Fryers of *Orleauunce*, to the great scandale, not only of this Kingdome, but likewise of all other nations. And being a matter of it selfe so euident, so common, and notorious to all men of wisdom and iudgement, to speake any more thereof at this instant, I forbear: expecting when such iustice will be inflicted, as may serue for an example to the whole world. For, if we vse to punish some peticuler person, for follie or a small offence committed: how much more then ought Hypocrits to be seuerlie chastised, that (vnder the cloke and semblaunce of holines) abuse poore people, to the great blaspheming of God, & defamation of their neighbour? Let all the world then hold it for assurance, that if iustice doo not render such correction, as therto rightlie appertaineth: the Lord God will inflict such a terrible vengeance, as the whole frame of the earth will tremble at it:

In like manner, the deceit and great abuse, which men of the same qualitie committed in England, by their holy Saint *Ioue*, was there any that knew how to thinke of it? Moreouer, what shall one say of the *Miserere*, or *Vade in pace*, which such dissembling Hypocrits, with hollow sighes; halfe broken harts in appearaunce, and counterfeite teares, can well tell (sometimes) how to let come from themselves, to be rid out of all daunger, when they stand in feare to be detested and accused? Oh wickednes, oh bold faced impudence, able to ouerreatch and beguile very wise iudgements.

There are a thousand other things, wherof I could truly make deliuerie: but the rather I abstaine & desist fro so doing, as fearing to scandalize the weake and infirme.

Hauiug then said somewhat, concerning these craftie Foxes, and cautious Merchants, with whom also I couppell both Hermits and Wood-walkers: it were as needefull I thinke, to speake of another great troupe of Merchants, as cunning, or more skilfull then these commercers: who name themselves she-Munks, Nunnnes, Recluses,

The Merchandises

chuse Raine-wearers, Religious women, Channonesses, Widdowes from the world, Sisters, Gods daughters, Repentants, & a number more of like vermine: but I reserve these kinds of holiness, till some more apt and better befitting season. Yet notwithstanding, it shall not be a misse to note and remember, that there are two sorts of these Repentants: some without the vertue, carie only the name, & before they can be reeduced into the Sisterly confort, it is necessarily required (vnder your fauour) that they should haue first played at our French game of *Nano*. Others, haue not the name, neither is it requisite, before their entertainment into the estate, & albeit they haue exercised the former game, yet they are sayd then to be truly repentant, they are hartly sorrowfully, & can afford to be captiues, imprisoned, detained & fast lock vp, without any such deserting: yet suddenly are not ashamed, to be easily induced to any liberty. For this time, I commit all to the censure of the wise, & faithfull louers of truth, who I humbly entreat, to encrease amplifie & dilate on that, which I haue so rawly & briefly runne thorow, yet would haue gon furber, but I feared to offend the Reader, by my rough & harsh stile. It suffiseth me, to haue any way discovered the euill that so wounds vs, to giue only occasion thereby, to people of vertuous desires, to consider more vpon it hereafter: finally hoping, by the goodnes of the Father of all mercies, for some gracious deliuerance. And that of his grace he wil free vs, from the darknes of errours, falshood, idolatry & infidelity, whereinto we are most miserably falne: because we haue left his pure & holy word, to follow our owne opinions and foolish fantasies.

For saith the tempter, the enemy to our saluation, by deceipt, hath transformed himselfe into an *Angell of light*: and vnder the shadow & couler of truth, continually would withstand the will of God. As, among other things, so is it certaine concerning the body of *Moses*, which was buried by God but no man knoweth of his sepulcher vnto this day. Neuertheless, the deteil laboured to haue it knowne & reuealed: but the Angel of God resisted him, invoking against him the power of the Lord. For questionlesse, the false Serpent would haue abused the body, &

2. Cor.
11. 14.

Deut.
34. 6.

Iude.
2. 9.

The Merchandises

made the bones of the holy Prophet as reliques, therby to haue raised some new place of deuotion, some goodly pilgrimage, or some new strange fantasticke kind of seruing God, contrarie to that which himselfe hath commaunded. Which the following Prophets should hardly haue reproofed and condemned, without great paine & penaltie: in regard of his great excellence and sanctitie, by whom God had done such meruailous works. For foolish men, doe regard the workes of the Saints so much, as they forget him that (by them) did performe them indeed. Assuredly, vnder such callour & wel-seeming apparance; the deuill would haue mightily preuailed and triumphed: quen as since then he hath done, & day by day attaines vnto in very many places. As appeares by *S. Reynard at Paris*: the *Jacobines God at Berne*: *S. Dolme in Bris*: our *Lady of Loretta at Bisors*, and infinite other abuses. Alas, what horror is come vpon the vniuersall world by this meanes? and what masse of goods, gold & siluer, haue these Merchants brought in to themselves, by this false backe doore? *no skill & aduice*

Where is the hart, that euer could conceiue, or the tongue that knew how to declare, all the voyages, all the saluage newe pilgrimages, which (one after another) haue bene inuented? There are so many kinds of Saints, as of people and beasts: as *S. Loy* for horses, *S. Anthony* for Swine: *S. Luke* for Oxen: *S. Iohn* for Lambes: *S. Hubert* for doggs: one for Goates, another for kine: *S. Ferriol* for Geese, and others for the rest.

Now concerning men and women, there is a great plantation made of the; for there is not a member belonging to the body, nor any maladic hapning to men, but it hath a Saintlike medicine. *S. Iob* (which was neuer heard of) heales the great and small Poxe: *S. Apollus* the toothach: *S. Quintine* the cough. There are many healers of Agues, and indeede such a number of them, as they are great hinderance one to another. *S. Clare* helpes the disease of sore eyes: *S. Auerine* the head-ake, but onely in women. *S. Main* healeth scabs, but first of all he is a breeder of beggers. Some there are (I leaue *S. Gyles* in *Constance*) that can skill of getting women with child, or cause them to conceiue: of such Saluts, enow are to be found among

among the *Cordeliers*, or gray Friars, and other Iustie Monks. *S. Margarett* helps the Goat, when *Sister* is given to vnderstand thereof. One findes out lost things: one serues for going; another for returning: one serues for beginning of matters, another for ending them: neuer were so many workmen scene, nor euer did any man come into such a Faire.

But above all them that one would best thinke on, there is no one so lively and iolly as *S. Mathurine*, I can best describe you this Arch-finger, by such comon phrase as we vse of him whom we see very lively and pleasantly disposed, wee say this, *His head is full of iolly Roghins*. Now for ought I see, there are few but may make a voyage to this merry Greeke: and I am of the minde, that all such as find their heads crazed and out of temper, they were best to let him haue the kembering & currying of them, God knowes how they will be guided else, for a *disseruere* of these holy Fathers will hardly then help them.

Last of all (in charitie) I recommend to these discipliniers & scourdgers, all those that henceforth shall be so angry, for yee shall neuer see one in that anger, but he may be iustly taxed of folly. Wherefore, whosoener it be, I entreat hee might be well lashed, and layd on after the best manner, to the end hee may brag of the greater ioy thereby, and let them that whip him, drinke wine well for their labour. Was it not a good salutes, to haue one of these gallants (in meere charitie) well whipt, that searmed himselfe an Amner, I know not whether hee were of *Nice*, or of any other place, but some 3. yeres since, or there about, in the goodly Citie of *Abbeville*, hee walkt the round among the rest of the Whippers. And the better to declare this deceit, you must noate, that when the Queene made her entiance into the said Citie, hee made halt to get in before her coming, determining there to aduance himselfe, that is, to shew of whences he was: For on a day, after he had said Masse, in the Church which they call *S. Nicholas*, hee plaide his gambols vnder the whip, and euen like a Tumbler, let himselfe fall downe, feigning a suddaine rapture, or, as if he saw some celestiall vision. Soone after, this honest Domine, would needs persuade the simple by-standers, that hee had scene the virgine

Many accompanied with them other Saints, as S. Peter, S. Paul, who had requested to take them, did not suffer. Now this was the rather published for truth by the supposition of his condition, I mean the valiant pillars of the Church. Albeit it was altogether a lie and fable, as the men themselves afterward confessed, saying: that he did thus devise to no other end, but only to be thought the holier man, and that his words might be the better credited.

Behold the invention of a worshipfull workman, that feared not to lie and offend God grievously, by mocking, to accomplish his owne idle fantasie. S. Paul hath expressly written, that the fruit of God hath no need of cunning, neither we should never do evil, to have good ensue thereby: but what do such people care for S. Paul & his writing? Wherefore, such a companion, above all the rest, like a foole as he is, and all such like him, should be sent to good S. Matherus, and there, in a holy body busily retrained, manly carried, walked, whipt, and chastised, to let him understand, that this is to be either a foole, or a wiseman, especially in matters of such weight. For about all follies that one can doe, say, or thinke, the greatest of all is, when a man will thus count of his things to be owing to God. Oh how the world hath bene in times past, and yet is poisoned with great errors of such wretches and false seducers.

There be also many other Saints beside, for sundry occupations: every one busied in his owne employment. S. Crispin mended shoes: S. Roch kept the reckoning: S. Cosmas leeched hurts and wounds: S. Peter some protesteth on his head: S. Lawrence cures the whorem: one sits on horseback, another goes on foote: one is stark naked, the other well clothed, beyond all compass it is to speake of them all: (Wherefore it will defer my purpose till some other time, saying, whilst God is good to us, whose time be eternally blessed, praised and magnified, with his only best beloved Son, our Saviour Iesus Christ, who by his blood cleansed us from all our sinnes: his name be eternally blessed, good without end.

Amen.



